the bride of the hero, favour our pious rite: may she, together with the wives of the gods, well pleased, bestow upon him who praises her a habitation free from defects, and impenetrable (to wind and rain), and (grant him) felicity.

'8. May (the worshipper), influenced by the hope (of reward), approach MTith praise the adorable (PUSHAN), protector of all paths :[1] may he bestow upon us cows with golden horns: may PTJSHAN bring to perfection our every rite.[8]

9. May the illustrious AGNI, the invoker of the gods, worship (with this oblation), TWASHTRI, the first divider (of forms), the renowned, the giver of food, the well-handed, the vast, the adored of householders,[8] the readily invoked.

10. Exalt RUDRA, the parent of the world, with these hymns by day; (exalt) RUDRA (with them) by night; animated by the far-seeing, we invoke him, mighty, of pleasing aspect, undecaying, endowed with felicity, (the source of) prosperity.

11. Ever youthful, wise, and adorable MARUTS, come to the praise of your adorer: thus augmenting, leaders (of rites), and spreading (through the firma-

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be desired or loved ; the u»ual sense were incompatible with the following epithet, *virapatm,* the wife of tbe hero, meaning, according to the scholiast, *Prajdpati* or *Brahma*; or it might mean the protectress of heroes or of men.

[1] *Pathwpatkakparipatim: Puskan* is especially *cnsto» vi-aruirtj* see vol. I. p. 115.

a *Yajur-Veda,* 34. 42.: *Mahtdharas* explanation differs in some respects from *Sat/ana's.*

[3] *Yajatam pattydndm: pastyam,* is ft house, here used by metonymy for householder, according to *Sayann, grihasthair yajaniyam.*

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